

Scripture divinely inspired, non satis fecit omniNationi,
and to desire the same God to continue to me his
Grace, and Protection, whom I heartily pray that he
would more and more shed abroad his Blessings over
your worthy Person, and over the Lady Katherine Vis-
countess Ranelagh, Your most Accomplished, Godly,
Charitable and Bountiful Sister, and over all your No-
ble Family.

I am

Sir,

Your Honours
most Humble and most
Obedient Servant,
C. M. Du Veil.

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9

A SOBER
DISCOURSE
OF THE
Honest Cavalier
WITH THE
Popish Couranter:
WHEREIN,

The Author of the Dialogue between the Pope
and Fanatick vindicates himself to be an hear-
ty Lover of his Prince and Countrey.

TO WHICH
Is Annexed, a Serious Epistle to *H O D G E.*

By a Person of Quality.

Principis & Patrie scribere jussit Amor.

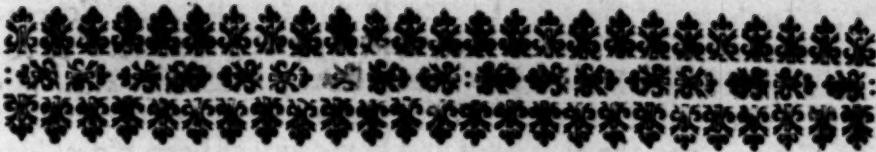
LONDON,

Printed for *Henry Brome*, at the *Gun* in St. Paul's
Church-yard, at the *West-End*, 1680.

Любима
Слава Отечи

на

Слава Господу



A SOBER
DISCOURSE
 OF THE
Honest Cavalier, &c.

Cavalier. **H**old Sir; so much for *Trim-Tram*; though *Papacy* and *Presbytery* should depend upon your Moments, you must stop till I have a perfect Account of your *Popish Courant*; nay, 'tis in vain to dispute my Authority; there is *Liberty* and *Property* in the case: Come, *What News from Rome?*

Couranter. Well then, if you must, I will give you a faithful Report of the Contents of it; *The old Popish Dons are become meer Fumblers at Politicks, and the Jesuite resolves to try the Juvenile Fry;* and the Apprentices were to have met together under the plausible Pretence of Roasting the Rump, and there should have been provided Irish Sauce; and the Lads were to have pulled down the Meeting-Houses, and let fly their Teuksbury Mustard-Balls; and when Rapine had been rampant, there should have been sung *Te Papam laudamus at the Devil's Chappel.*

Cav. What? still the old Cheat! Is it impossible there should be a Plot, but it must be a *Popish* one? Is there no sort of men that have Art and Wickedness enough to Plot against the Government, but only the *Pope* and the *Jesuite*? And do you really

fancy that these Youths at London designed any Service to the Old Gentleman at Rome ? I perceive you have a tender Veneration for Meeting-Houses : Now, for my part, if I were to enter any of those Houses, I would neither put off my Hat, nor my Shoes ; for I believe it is no more holy Ground than that of Tyburn ; and the Howlings and Harangues of both places are much alike : I am afraid this Expression should offend you ; but I assure you , I have good Authority for the Resemblance ; for Alexander Bishop of Alexandria , in his Epistle to Alexander another Catholick Bishop , tells him , That the Arians had deserted the Communion of the Catholick Church , *invo^{it}is an^{it}nae
d*eu*s*u*s*o**ne**o**u**m**u**u**r**u**s**, erecting to themselves Deans of Thieves ; and if the Meeting-Houses were to be pulled down, I am confident it was no Popish Conspiracy ; for I have reason to believe , that the Conventicles in London do the Jesuites as much Service as the Shrines of Diana did the Silver-Smiths at Ephesus ; and I am perswaded that the Pope would offer as much Money to prevent the Dilapidation of Meeting-Houses , as the devout Members of the Church of England have given to repair the Ruines of St. Paul ; and if an Indulgence from the Pope would do as much Service in Heaven , as an Indulgence to Fanatics , does the Pope on Earth , we would send for more Advices from Rome , than your Packet-ship brings us .

I am sure these Youths were never the *Catechumeni* of the Church of England ; for Popular and Tumultuary Reformati ons are not consistent with the quiet and obedient Principles of our Religion ; therefore I have a vehement suspition , That the ju-

venile Fry you speak of , must be the spawn of the Slave or Chay-Trou-
*tau^oki^on*o**u**s**, a Phrase that defines a Fanatick ex-
Mers.

actly ; only it is too long and too ancient , for *Phi-
lo-Judeus in Flaccum* so styled the *Isidors* , a turbulent Faction in Alexandria ; and I am afraid that your Tenksbury Mustard-Balls would have flown over the Meeting-Houses , and fallen directly upon Whitehall , St. James's ; and some would have dropt upon Lambeth .

As for your Irish Sause , if there be such a Villany in the world as a Popish Plot in Ireland , I have one reason more to believe , that there is a Fanatick-Design in England ; for this was the former Method of Rebellion : and you know we live in an Age that

that loves to act by Precedents; and there is such a League and Covenant between the Pope and Fanatick, that you never knew one begin a Plot, but the other took the Advantage, and did proceed by Consequence.

I cannot but censure your rude Expression of *Te Papam Iudicamus*; for besides your putting the Pope into the place of God, it looks like a Fanatick Burlesque of that ancient and excellent Hyman of the Church, *Te Deum Iudicamus*. But what other Intelligence does your Coward afford us?

Cov. O Sir, The News of a Dialogue between the Pope and Fanatick; such a Piece of Paper-Roguery as—

Cov. Hold, Be Civil; for I am the man.

Cov. Then you are a Desperate, Impudent, Seditions, Popish, Kindle-Coil Pamphleteer.

Cov. I never yet swallowed a Tewshury-Mustard-Ball, nor am I skilled in that Fanatick-Art of Spitting Fire: My Religion hath taught me so much Generosity, that I think the best return to Rallery, is to make no Reply at all; only, I would not have you call me Desperate; for I am far from Despair: I do not think the King hath forgot his vexatious Traverses, and hazardous Adventures between Worcester and Liege; but thinks himself concerned to be as cautious of a Fanatick, as he is of a Jesuite; but if it were possible for the King to forget the History of his Father's Death, and the Annals of his own Life, I would not yet despair: I believe there is a God, who will not long suffer his Name to be abused by Casting Blasphemies and Fanatick Prostitutions: And so much for your Rallery; let me have an Account of those Crimes with which you charge me.

Cov. You would tempt those you call Fanaticks to assassinate his Sacred Majesty, by remonstrating the Facility and Security of that Villany, p. 4.

Cov. The Life of his Sacred Majesty is of more value to me, than all the Fanatick-Blood of Europe; and I am so far from suggesting his Assassination, that I think since the Days of Daniel, no People ever had more reason than we, to salute their Prince with that Phrase of ancient Loyalty, O King, live for ever.

The Papish Plot being first discovered in a very nice Crisis of State, was by some Designing Men inflamed with all the Arts and Aggravations imaginable, with a purpose to serve the Fanatick-

fanatic-Interest; and this *Intrigue* was so politickly managed and improved, that the *Factions* grew *rampant*, and the Church of *England*, like the King, was brought into the Plot for contriving their own Destruction; and none allowed to be *Protestants* but the *Presbyterians*; and none were thought Enemies to the *Pope*, but his Friends in *Conventicles*. Now I oft thought with horror, That in that heat which the Truth of the Plot had occasioned, and amidst those Artificial Smokes, which cunning Men had raised to attend it, a Fanatic had more advantage to destroy the King in that Juncture, than a *Jesuite*; and I believe we are more obliged to the Providence of God, than the Conscience of those Men, that the Mischief was not effected. Now can you think, that if I had intended to have acquainted the *Fanatics*, as I call them, with this Advantage and Security of *Assassination*, that I would have Published
 * *An House of Vanity, or a Conventicle.* the Mystery? No sure, I should have gone to * *Bethaven*, and whispered the Matter to some of the *Secret Ones*; but I thought, to publish the Danger, was a very honest Method to prevent it.

But I observe you are very Civil to the King, and call him Sacred Majesty (and so indeed he is by the Style of Religion and Law) but I am afraid that men of your Temper do never compliment *Princes*, but when they are above your affronts; and you will allow the King to be Sacred, so long as he can assert his Majesty, but if ye can devest him of his *Sovereignty*, and reduce him into condition to be affronted, then he shall be *Charles Stuart* again, and his Family no more *jure divino*, than that of the late *Usurper*.

There are a sort of men in *England*, who treat their *Princes* as the *Pagans* did their *Deities*, call them *Sacred*, and pay them adoration and Sacrifice, as long as their humours are served, and their Interest indulged, or under some present air; but like them, they must have their Gods inclosed in narrow shrines, and in a Storm, if the wind do not favour their course, they will affront their *Numen*, which before they adored, and having him upon the chain, will whip him into compliance: But these men I speak of (under the rose) to use your own *Parenthesis*) have outdone those Pagan Insolencies, and in a Tempest of their own raising cast their Deity overboard, because he would not answer their unreasonable Addresses.

And

And here Sir, in plain dealing , which you call Impudencē, I will give you my Sence of Popish Plots : I am so far in this matter from being an Infidel, that I believe the Popish Plot is as old as the Reformation , and that there have been no times since the happy Inauguration of Queen *Elizabeth* without some Trains and Jesuitical Consults to subvert the establisht Government of Church and State , except the times of our late confusions, for then there was no need of Plotting, when the Jesuite by his Fanatick Engines had effected the ruine of Church and Monarchy ; and so late down in ease and triumph , and founded Colleges in those days , which made such a noise in these. No sooner had God by a Miracle restored the King to his Crown, and the Church to its orderly Establishment, but the Popish Mines were framed anew, and the Jesuite proceeds in course to consult our ruine; and as for those men that opened the Vault, and discovered the Mine in our late Critical Juncture ; may they find that reward , which their truth , justice and honest intentions deserve.

Now that which gives the Pope such a peculiar Envy to the Church of *England*, is this : By our Episcopacy and Priesthood, by our publick Confession of the Ancient Creeds , by our well-composed Liturgy, and by solemn Decency and Order in publick Devotions ; We retain the Face of an Ancient Catholick and Apostolick Church, and if we should continue undisturbed for some Ages, the Beauty and Eminency of our Primitive Christianity might have such an Influence upon most part of Christendom, That they would discover the Cheat of Popish Supremacy and Innovations, and reform according to our most excellent Model of the first 400 years ; but I am confident , if this Monarchy and Hierarchy were destroyed, and Fanaticism had the Regency of *England* , that the Pope would be at no farther charges for the carrying on of Plots ; for such a Chaos of Fanaticism would serve as an excellent Foil to commend the Beauty of the *Romish* Church, and might add many Proselytes to that Religion ; but for want of Foundation and Argument, they would be so unable to contend with the *Papacy*, that the Pope would not think them worthy of his Designs. If there be not some Truth in this, pray give me a Reason, Why, since the Reformation, we never heard of so many *Popish Plots* against *Holland* and *Geneva*, as against the established Government and Religion of *England*.

Cour.

Cov. You have impudent Reflections upon the King and Parliament, &c.

Cav. I confess the Reflections you point to, were very impudent; but in that consists their Propriety: The Pamphlet was a Dialogue between the two immortal Enemies of the King, and Church; and I thought that wise and honest men would not mistake those rude Expressions for the Sentiments of the Author; for if I had made the Pope and Fanatick to have spoken Civilly of Princes, and talked like honest men and good Subjects, I had misrepresented the Scene, and perverted the Nature of the Beast; for, had you been with me at *Leicester-Election*, and heard those rude Fanatick Clamors against his most Sacred Majesty, and seen their Affronts to the Loyal Gentry and Clergy, you would have thought that I had managed the Fanatick with great Prudence, and taught him to speak with more Modesty and Manners, than he would have been guilty of, had he been left to his natural Idiom.

But if you will have my own Sence, I look upon the King to be as God's immediate Delegate in the Government of these Nations, and therefore reckon a Libel against my Prince, to be but one Remove from Blasphemy.

I have a very great Honour and Veneration for his Grace the Duke of *Lauderdale*, and I do not question but that Noble Lord, whose Wisdom hath contributed very much to the Safety of Three Kingdoms, will easily discern, That the Author intended no Dishonour to his Name, by that honest Rudeness of *Lucifer*, or *Lauderdale*.

Cov. You have an impudent Reflexion too upon those of the Long Robe, p. 4.

Cav. I believe there never was more worthy and Loyal Men under the Long Robe, than there is in this Age; but you know there was once a Society less Numerous, and more Scattered, that yet had one Traitor, that wore the Pallium, and among so many Thousands that are used to carry the Bag, it would be little less than Miracle, if there should not be found two or three, who would betray their Lord to an High Court of Justice, if there were a Jewish Sanhedrim to tempt them with the Silver pieces.

Cov.

Cour. You ridicule Sir E. B. G's Murder, and scornfully call him that meer Shadow of a Knight.

Cav. I had as great a value for Sir E. B. G. and as serious a Sense of his Murder, as you; but you know, from his thin Body he was usually called *The Ghost*; and being to speak the Sense of his Enemy, I thought the *Shadow of a Knight* might have been a pardonable Phrase: for my part I am so far from making a *Ridicule* (as you call it) of that Worthy Person, that I look upon the Blood of Sir E. B. G. as the most substantial Evidence of the *Papish Plot*.

Cour. You affirm, The Common People of *England* have no more Judgment in *Theology* than the *Chineses* had in *Mathematicks*; an excellent Credit for the Established Ministry, under whose Conduct and Teaching they live!

Cav. I confess, if all the Souls in *England* were under the actual Conduct of the Established Ministry, there were some Consequence in your Insinuation; but you know very well, that there are many Thousands, who are bewildred by those Wandering Stars who have no Fixture from Heaven, nor Establishment on Earth: It was this sort of Seduced People, for whom that Reflexion was intended; and therefore had you been unpassionate, you might have observed, That it was the Fanatick's Lot to speak that Passage, and as of those of his own Tribe; and indeed I do believe, That most of those deluded People have no more skill in Primitive Christianity, than the *Chineses* have in *Mathematicks*. And how is it possible they should have a clear Notion of Religion, who are led by the *Mists of Darkness*, as St. Jude calls the *Schismaticks* of old? I suppose you have seen the Authentick Speeches of *Kid* and *King*, the two late Preaching Rebels of *Scotland*: Were not they excellent Professors of Divinity? How passionately did they expound some Texts of *Moses*, for the Religious observation of the *Scottish Covenant*, which had no more relation to that Matter, than the Chapter of the *Cow* in the *Alcoran of Mahomet*? And you cannot expect that the People should have more Judgment than their *Rabbies*; And therefore when some of the Captive-Rebels were interrogated, for what Reason they took up Arms? they Answered, for Defence of the Truth: And being further examined, For what Truth? They could give no Account of that: And be-

ing Catechized, they did not know two Articles of the Christian Creed, nor one of the Ten Commandments ; and as for their Duty towards God or their Neighbour, I suppose you will easily grant they were never taught such meer Moral Divinity. Now, pray Sir, consider, How can such silly Women, and un-educated Men, who were scarce ever taught any other *Gospel* than that according to the *Canticles*; who never heard any other *Divinity*, besides *Fanatick Separations*, and *Enthusiaſtick Unions*; how can these, I say, be supposed to have any truer Notion of *Christianity*, than the *Chineses* had in *Clock-work*? But as for that humble and devout part of the Commonalty, who have lived in a conſtant Communion with the Established Church, I believe they have a better Understanding of Christian Religion, than most of the *Friers of Rome*, or the *People-Drivers of England*. This Expression may offend you, especially, when I must tell you, I was taught it by Imperial Authority; for when the Council of *Chalcedon* had determined that Controversie for which they were Assembled, the Emperors *Valent.* and *Marcian*, did strictly Command by their Imperial Edicts, That all should acquiesce in the Decrees of the Council, and did prohibit all Conventicles, in this excellent Phrase, *καὶ μὴ οὐδεὶς ὅχλος γίγνεται*; and now proceed, Sir.

Cav. You falsely suggest that there are many unconforming Ministers posted in the Establish'd Church, by the Title of *Sober and Moderate Men*.

Cav. Sir, I heartily wish that Suggestion were false. I am infallibly assured, That there is a lamentable Corporation in the *Cantons of the East-Angles*, which, according to my Map, is next door to *Roserdam*; the Living indeed is an *Appropriation*, and managed by *Fanatick Lessees*; but in this Half-Moon have been posted two or three Non-conforming Ministers, who have no more Holy Orders than the *Turkish Muftis*; and here the unfortunate Infants, either have no *Christendom*, or else, by no better Commission than a *Midwife-Authority*; and the Dead Buried with no more Solemnity than an Afs. Whether the Churches Canons have lately forced these uncommissioned Officers to quit the Post, I am not yet informed; but I am sure, That for ſome years ſince the King's Restauration, they did defecrate the very Church, and had their Pay out of the Parochial Tithes,

Tithes, and were adored by the silly *Vulgs* with the Title
of sober and moderate Men :

But I acknowledg , These sort of Men were not principally intended by my Insinuation ; for I look upon these as *Religious Banditi* ; and under a Covenant to war against the Church ; but I mean such , who by Episcopal Orders and Institution have a fixed Station within the Church , and yet by Disobedience and Treachery do undermine that Establishment.

Sr. My Conscience assures me , that the Latin Verse , which is the Sign-Post to your Popish *Courant* , is a false position as to me , but in respect of these Men it will run true.

Tuta frequensque via est sub amici fallere nomen,
Tuta frequensque licet sit via, Crimen habet.

I think it might be demonstrated that he is a Non-conformist, who not only crosses the Line, but comes short of the direct Canon of Conformity. Suppose you should lend upon bond to one of your dear Brethren, whom ye will not call Fanaticks, the full Sum of an hundred pounds of good and lawful *English Money*, to be paid to the abovesaid Couranter at a determined time, and when that Period be expired your friend should honestly come and tender you thirty pieces , and tell you, that he was able indeed to pay the Sum total , but having some in his Family, who had a great tenderness for Money , and did not love the height of Law-conformity , that therefore he was resolved, he would never pay more than this thirty pound. Would you gravely applaud the Prudentials of the man, and style it sobernes and moderation ? or would you according to Law call it non-payment? Sir, do but consider without prejudice , whether the Oaths and Obligations of Canonical Obedience are not more Sacred Ties of Conscience , than the hand and seal to a *Noverint Universi* , and eke also, &c. but you are so good at Deductions , that I will leave you to make the application.

The honest Divines of the Church of *England* , who for the Conscience and Obedience are Branded for High-flyers, look upon the Rubricks of the Common-Prayer-Book as indispensable Directions of the Church , and as commanded by Authority of Parliament; for the act of Uniformity not only establishes

those publick Prayers and Offices, but commands; That all and singular Ministers in any Cathedral, Collegiate or Parish-Church, or Chappel or other place of publick Worship within this Realm of England shall be bound to say and use Morning and Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such Order and Form as is mentioned in the said Book, Entituled the Book of Common-Prayer, &c. That is, according to the Rubricks, for that is the only Order and Form of usage.

Now one of the first Orders, which is to be noted in the Common-Praier-Book, is, that such Ornaments of the Church and of the Ministers thereof, at all times of their Ministrition shall be Retained, and be in Use, as were in the Church of England by the Authority of Parliament, in the Second Year of King Edward the sixth. But I know some humoursome Ministers in the Establish'd Church, that dare not wear a Surplice in Winter, because it is too cold a Garment. They would fancy themselves to be in Lapland, and buried in Snow; and to put it on in Summer, looks like going into the Furnace of Babylon: perhaps there may be two or three Critical Daies within the Calendar of Moderation, when these Men will vouchsafe to be clothed in white, but then they wear these Ornaments of the Church with more Regret than the Christian-Martyrs did the Bear-skins.

It is enjoyned by Rubrick, and Statute-Law, That the Offices of Morning and Evening Praier should be fully and exactly performed; for this Service being devoted both by Church and State, as the National Sacrifice to the Eternal God: There is great reason that the God of Infinite Perfection should not be affronted with the sleight Oblation of half a Sacrifice; but I know some whom the People will call sober and moderate Men, who like the irregular Sons of Eli, will chose and snatch at some peculiar parts of the Sacrifice which best please their nicer fancies, and leave the rest as not worthy to be touched.

It is prescribed both by Authority of Church and Parliament, that the Communion-Office to the end of the Catholick-Praier should upon all Sundays and Festivals be read at the Holy Table, and this is so far from Innovation, that the whole Christian World for about 1500 years never had such a thing as a Desk in their Houses of Praier, but all their Devotions or Christian-Sacrifices.

sices which were immediately directed to the Almighty God, were offered up at the holy Table, which was therefore called the Altar ; and I have reason to believe, that this Altar was railed in ; for I find, the Council of *Chalcedon*, which assembled in the Church of S. *Euphemia*, were placed *περιθύρια πύλαις καὶ τὰς πάγκας τοῦ ἁγίου θυσιαστηρίου*, that is, sitting before the *Cancelli*, Rails or Steps of the holy Altar ; and yet I know men within the establisht Church, who are more unwilling to go to the Altar, than our Saviour was to go up to Mount *Calvar* ; men who never come at the Table, but upon the necessity of a Sacrament, and then too they will force the Table to come down to them.

It is required, that he who Ministers, should read the Publick Prayers with a distinct and audible voice ; I know some of these moderate men who read them with such cold and careless murmurings, as if they thought that Sacrifice not worthy of the Calves of their lips ; but when they mount the Pulpit, the Calm is changed into Thunder and Tempest.

It was the custome of the Ancient Church, and the Command of our own, to use the sign of the Cross within the Office of Baptisme ; and though that usage is carefully stated and expounded by the Sense of the Church, to prevent mistake or superstition, yet I know some, who prefer the *Chamber* before the *Church*, and the *Possit-Bason* before the *Hallowed Font*, which have no more regard to this significant Ceremony, than *Jews* or *Mahometans*, who are declared Enemies to the Cross of Christ : Indeed, if there chance to be in the Parish a bold Cavaliering Gentleman, who looks upon the Cross as the great Ensign of our Religion and Nation, perhaps if such an one be concerned, the moderate Curate may be frighted into observance ; and yet then, if possible, he will cheat the Congregation, and give the Infant only a dash over the head like an *Adverb*, but will avoid crossing the line, for fear of raising Spirits or Storms. Now in this matter, I would humbly advise these scrupulous Gentlemen to construe and consider the modest Sentiment of *Isaac Casaubon*, who was a man of as much learning, and as little Popery, as any moderation-man in England ; *Scimus veterem Ecclesiam & in vita communis usu, & in ritibus sacris, multum usam esse venerabilis illo signo, sed ut pia ceremonia, que rationi addicta, animos fidelium ad Christi*

Christi crucem vcheret, non materia alicui terrene, aut figure, aut gestui affigeret. Hoc sensu Sanctissimi Prudentissimiq; illi Antistites, qui Ecclesie in Anglia reformande negotio pafuerunt, & in publicis locis cruces passi sunt remanere, & in nonnullis etiam ritibus sacris retinuerunt, ut in Baptismo. And now, truly Sir, I am still of opinion, that those Demi-canons whose mouths are turned into the Church, do it more mischief than all the Fanatick Blunderbusses.

Cour. You call the Commons of *England* uneducated.

Cav. This Cavil is so idle, and so mistaken, that it deserves not to be considered; and therefore all I shall say to it, is this, that that part of the Commons who are indued with honesty and good education, will have so much wit and loyalty as never to quarrel with the expression, and for the rest, they are at your service.

Cour. Nay, but you dishonour the Gentlemen, and say they are half-witted, and easie to be imposed upon.

Cav. I see malice is no good Commentator; for the Text implies no more, than that some of the Commons are uneducated, and some of the Gentlemen half-witted; and he that doth not believe this to be true, must neither have wit, nor education; I call them half-witted Gentlemen, who will suffer their private Animosities to become publick Quarrels against their Prince; I think them half-witted Gentlemen, who can be decoyed into the Tents of the Faction by that cajoling pretence, that there is no method to keep out *Popery*, but to bring in the *Presbyterian*. Now these wheadled Gentlemen look to me, like the *Sheep* in the *Apologue*, who being informed that the ill-natured *Curs* had a plot upon the *Flock*, were put into great hurries; some of the wisest thought it their greatest security and interest to keep close to the conduct and protection of the *Shepherd*, but the *oi mλλοι* appointed several *Woollen Committees* to consider of this grand Affair; these *Staple-Politicians* voted in the *Wolves*, as the most proper and stoutest *Guardians* against their implacable Enemies the *bloody Dogs*, but no sooner were these Patrons admitted into the Fold, but they devoured that Flock they were chosen to defend; even so, he that hath but one scruple of Wit, will understand the Moral. Shall not I think those Gentlemen easie to be imposed upon, who can be brought

to

to believe, that those men who once overturned the Government, are the fittest persons to be chosen to support it?

Cour. But there's worse than all this yet; for you scoff at the Protestant Religion, and call it a *Hogan-Mogan Word*; nay you say the *Turk* may be taken into the Poll-Book of *Protestants*, because he abhors the *Popish Mass*, &c.

Cav. I do not question but you have seen the Letter from *Legorn*. Now I do think the *Turk* is full as much a *Protestant*, as the *Queen* is a *Mahometan*; and I will further maintain, That the *Turks* are as much *Protestants*, as the Church of *England* are *Papists*; for thus your dear Friends dispute against us. The Church of *England* continues a Succession of *Bishops* and *Priests*, they retain a *Liturgy*, they continue the Sign of the *Cross*, and bow at the Name of *Jesus*, and wear the *Surplice*; and seeing in all these things they agree with the Church of *Rome*, Therefore the Church of *England* are *Papists*. Now from the same *eme of Logick*, I thus argue; The *Turk* agrees with the *Protestants*, in their renouncing the *Popes Infallibility*, *Supremacy*, *Indulgence*, *Transubstantiation*, *Adoration of Images*, &c. Ergo, the *Turk* is a *Protestant*. Sir, I think it just as far from *Constantinople* to *Geneva*, as from *Geneva* to *Constantinople*; and when your *Grecian* Disputers will quit their *Sophistry*, and grant the Church of *England* to be no *Papists*, then I will be so honest, as to protest, That the *Turk* is no *Protestant*; but till then, I will defend, that the Argument does *bene quadrare*, or in plain English, 'tis as long as 'tis broad.

Pray Sir, do not mistake me; for I assure you, I am so far from any Alliance to *Popery*, that I dare adventure to converse with that nice Company of Mr. *Oates*. I am sure he never saw me at a *Popish Consult* in his Life; I have had the good Fortune never to know one *Jesuite* or *Romish Priest* in *Europe*; but I confess, I have no great Fondness for the Word *Protestant*, though I am resolved to live and die in that *Religion*, as it is wisely established in the Church of *England*; and because I am not of the Fanatick-Temper, to cavil for nothing but *Obstinacy* and *Humor*, I will ingenuously give you my Reasons why I have a singular Disgust against that Word, *Protestant*: I doubt not but you are so much *Dutchified*, as to understand the Phrase *Hogan-Mogan*, as well as I; and to grant *Protestant* to be a High

a High and Mighty Word in *England*; but yet for all this I do not like it; and for these Reasons:

First, My last Intelligence from *Adrianople* assured me, That the *Grand Sultan*, and all his *Musselman* are no way *Popishly affected*, but are ready to take the *Test* against *Papery*, and to renounce all *Popish Doctrines* and Superstitions, with as much Devotion as any *Presbyterian* in *England*. Now if the meer Protesting against the *Pope*, must be the Essential *Character* of *Christian Religion*; I confess I cannot tell how to avoid the Consequence, but must conclude the *Turk* to be a *Protestant*; and I think that *Name* ought not to be so passionately Courted by a *Christian*, that will not distinguish him from a *Turk*.

Secondly, The Established Church of *England*, though the best Reformed Church in the World, yet in great Wisdom, does not assume this particular *Characteristick* of *Protestant*, in all its *Articles*, *Canons* and *Liturgy*; and therefore I see no reason why I should be so privately enamoured of that *Name*, which the Church never thought fit *Publiquly* to *espouse*.

Thirdly, The Word *Protestant* is above four and fifty Degrees of *Northern Latitude*, and hath so large an Arch, that it comprehends *Quakerism*, *Anabaptism*, *Catabaptism*, *Familism*, and all the *Fanatick Colonies* and *New-found-Lands* of *Enthusiasm*. And though, Sir, such a *Paper-Roguery* as the *Dialogue* may call these men *Fanaticks*, yet you know all sober and moderate men call them *Protestants*; and I acknowledge I have no great kindness for that Word, which does level a *Cathedral* to a *Convencicle*, and makes no distinction betwixt an *Archbishop* and a *Lay-Elder*. If I were cast upon *Japan*, and some Commanding *Japonese* would have an Account of my Religion, I suppose you would give me leave to answer, I am a *Christian*; which is a Sound intelligible to all Nations. If I should tell him, I was a *Protestant*, he would Fancy that Name to be some particular Sect of *Northern Paganism*: But suppose in my Return, I should Land at *Thoulon*, and there some *Brisk Monsieurs* should demand my Religion; now if I should answer, I was a *Protestant*, they would run me through all the Compass of *Protestant Religion*, ask me, Whether I were a *Protestant* according to the *North*, or according to the Points of the *North* and by *East*, or the *North North-East*, or the *North-East* and by *North*;

North; and so whirl me through more than two and thirty Points, before I could come to State my true Position.

And since our Circumstances require that we must have some other Denomination besides that of *Christian*, I confess I have most Veneration for the Title of *Catholick*; which was of much Elder Date than the *Papacy*, and hath been Confirmed and Consecrated by *Three Creeds*, and *Four General Councils*, and the constant Usage of the Eastern and Western Churches; and though the Ancient Church did in Councils and Publick Confessions protest against the Heresies of *Arrius*, *Novatus*, *Eutyches*, *Donatus*, &c, with as much Solemnity, as ever anydid against Popish Doctrines; yet they thought it not Wisdom, from this Accident, to call themselves *Protestants*; but did sacredly retain the old Title of *Catholick*; and notwithstanding the general Signification of the Word *Catholick*, yet I observe that particular Patriarchates and Provinces of the *Christian Church*, did claim a share in this Title; for I have seen Imperial and Conciliary Epistles to the Bishops of the *Catholick Church of Alexandria*, *Constantinople*, &c. And this, Sir, before the first Date of your History of *Popery*; I love no *Style novo* in Religion, and therefore, according to the Old Style, I call my self a Member of the *Reformed Catholick Church of England*. Now this Character will distinguish me from the *Pope*, the *Fanatick*, and the *Turk*, that Fiery Triplicity of the World.

Fourthly, I have a Perswasion, That if the several Churches which reformed themselves from the Errors and Superstitions of *Rome*, had continued a Succession of Bishops and Priests, and had retained the Title of *Catholick*, with some decent Reverence in publick Solemnities, all modest Papists would have embraced the Communion of the *Reformed Churches*; and the *Pope* would soon have been confined to St. Peter's Patrimony: But, leaving the *Pope* in possession of that Ancient Title of *Catholick*, and assuming to our selves a *New Style*, which the Church never knew for 1500 years, was as mighty an advantage to *Rome*, and as great a mischief to the *Reformation*, as our Enemies themselves could have designed; for this gave occasion for many to conclude, That our *Church* had no Elder Epoch than the *Augustian Confession*, and that our *Religion* was as new as the Title of it. How many Proselytes this great Scandal,

though little Argument, hath gained the Church of *Rome*, I leave to unpassionate men to consider; and whether the *Jesuite* have not used all his Arts to render this Word *Protestant* as *Sacred* and *Venerable* as he can, is not unworthy of *Suspition or Enquiry*.

I know there are many good Men (who never well thought of this Matter) who, with great Innocence glory as much in the Title of *Protestant*, as the Ancient Martyrs in that of *Christian*; and I openly declare, without any *Masquerade*, That I do as sincerely abhor all Papal Usurpations, Innovations and Superstitions, as your *Covenant* it self; but I confess, I have no Courtship for that distinguishing Name of *Protestant*, which serves so much to Eternize the Divisions of *Christendom*, and to promote the *Jesuitical* and *Fanatick Intrigues of England*.

Cour. You honour the *Cavaliers* with the Title of unconsidering Animals.

Cav. As for my calling some of the *Cavaliers* unconsidering Animals, if they please to consider the honest purpose of that Reflection, it will be the best Answer to you, and Satisfaction to me.

Cour. But you dishonour the House of *Commons*; making your *Fanatick* say, We have a House of *Commons* of our own Temper.

Cav. In this, I was so far from forcing the *Fanatick* against his Sense, that I left him to his own Freedom; for after the last Election, they did openly boast in *Streets* and *Coffee-houses*, That they had now a *Parliament*, that would make the *Clergy* leave off their *Surplices*; and they hop'd now to see the Day, when their *Gowns* should be pull'd over their *Ears*; with such like insolent *Bravado's*: And therefore, if there be any Mistake or Injury done to the present House of Commons, they must impute the Reason of our *Suspitions* to the publick and imprudent Triumphs of the *Fanatick Party*, who did so much Glory in them, as their Mighty *Friends* and *Patrons*.

Indeed this Present House of Commons had the ill Fate to be introduced with just such Tumults and Popular Heats as that of *Forty One*. And I know, 'tis Faction only that is Turbulent; Loyalty and good Meaning are quiet Virtues, and never produce an Earthquake or a Tempest, though they may do what

what they can to preserve themselves from these violent Comotions. I know there are many Gentlemen of undoubted Integrity to Church and State; but there is reason to suspect a Mixture, or else we should never have had so many Popular and Factious Petitions handed, with so many subscribing Conventiclers, for the Sitting of this Parliament.

Cour. But you strike at the *Basis* of the Government, and blow a Trumpet for Rebellion, when you tell the World of an immortal opposition between the King and Parliament; That the Constitution (that is, of Parliaments) is unpracticable, and that either we must have a *King* without a *Parliament*, (which is an *English Impossibility*) or else a *Parliament* without a *King*. And to make sure Work, you repeat it in these Words: There is no *Medium* to be fancied between *Empire* and *Commonwealth*; the *King* must either resolve to take up the *Imperial Crown*, or prepare to *lay down his Head*; whereby you must mean an *Absolute Despotic Power*.

Cav. Though we are ready to defend our Sovereign with our Lives and Fortunes, we are only prepared to suppress a Rebellion, but never design to foment it. Our Powder will never fire within an Ordinance of Parliament, nor shall our Swords ever breath a Vein without a Commission from the King. I have as natural an aversion to *Rebellion*, as a *Fanatick* hath to *Loyalty*. I have not in me one Atom of *Popery* or *Presbytery*; but my *Allegiance* is of the same Temper with that of *Primitive Christianity*. But I suppose I might with *Covenanting Kid*, be a *Rebel* to my Prince, and yet enjoy the good Opinion of the *Saints*, and have the Privilege to be *Canoniz'd*; for you know many of your Friends Allarm'd the Nation into a late Rebellion, by *Carcye Meroz*, and such like *Celeusma's*; and quoted the *Revelations* for sounding of Trumpets: but I perceive the high and mighty Crime that you so aggravate, is Misprision against the most Sacred Majesty of the People; for you say I strike at the *Basis* of the Government, when I insinuate, that the Constitution by *Parliaments* is unpracticable. Sir, I know that *Bonaeus* is honest *Greek* for a *King*; and it signifies the *Basis* of the *People*; but I see, according to some Constructions, the *Commons* are the *Basis* of the *King* and *Government* too; and so by this Scheme of *Politiques*, when an *Ordinance* of *Parliament* struck

off the Head of the King, the Axe did not strike at the *Basis* of the Government, only cut off some Gilded Flourish upon the Top of the Column; but the Foundation was *unshaken*, as long as any *Commons* sat at Westminster. Pray Sir, for fear of this nice Danger of striking at the *Basis* of the Government, be pleas'd, in your next *Courant*, to give us a *Logical Definition* of the Government of *England*, whether we may, in one word call it a *Monarchy*, and then I know who is the *Basis* of the Government; and if he never be wounded till my Hand strike him, I promise you, for all me, he shall be immortal; or, whether we must call it a *Monarchical, Aristocratical, or Democratical Government*; or a *Democratical, Aristocratical Monarchy*. Sir, This looks like a Conjuring Circle, but if you can find out the certain Square of it, it will be a very obliging Discovery.

But when you accuse me for making the Constitutions of *Parliaments unpracticable*, you sum up the Evidence without the least Favour or Mitigation; for you might have considered, That I granted *Parliaments* to have been *a most happy Constitution*, and that it was the fault of *Fanatick Confusions* and *Effronteries* that rendred this Constitution *unpracticable*. There is no man hath more Wishes, and greater Veneration for *Loyal Parliaments* than I; for then I should think the *Constitution* not only *practicable*, but the most *Happy* in the World; but when the Nation is convuls'd with *Fanatick-Rage* and *Madness* of the People, and so much Canvassing for a Choice of the most likely Men to oppose and affront the King, so long I must think that Constitution *unpracticable*; but then it is not I, but your Friends in Meeting-Houses that render the House of *Commons* *unpracticable*.

Sir, Let me tell you a Story from *Legorn*: There was a *Poderoso Sennor*, who had left to him by his Ancestors a most curious piece of *Clock-Work*, which for many years after its first composure perform'd its motions with excellent order and exactness; but in procel's of time; one of the considerable Wheels broke loose from the Clasps and due subordination to the *primum mobile*, which so disorder'd the whole Frame, that nothing was heard but *Whirries* and *Alarms*: This Noble Lord did several times by his own hands pull up the weights, to try whether

ther the Wheels might fall into their due Center and Order, but no sooner were they mounted aloft, but down they came with noise and confusion; at length an honest *Don* plainly tells his Lordship, that one of the three greater Wheels had started from its ancient Circle, and from the power of the first mover; and so long as it was thus displac'd and disorder'd, the motion would be confus'd and irregular, and it was but vanity to pull up the weights. But if his excellent care and wisdom, could provide another Wheel that might be made of the ancient Temper, and fram'd with fit Dimensions, and plac'd upon its just Center, with a due Closure and subordination to the primary moving power, and a fit respect to the lesser Wheels, that then all would move with quiet and order, and the work would be as glorious and useful as ever it was in the daies of his Predecessors.

But I see, that which frights most, is the King's Taking up the *Imperial Crown*. The words *despotic* and *absolute* I grant to be greater *Buggs* than *Blazing Stars*, and extraordinary Eruptions of *Aetna*: I know you are plea'd to allow the King the Complement of the *Crown-Imperial*, but you would have it signifie no more than the *Cap at Venice*. Your Friends are unwilling to grant the King so much *despotick Power*, as to be Master of his own Head. You would have the Government of *England* to be a mear Game at *Chess*, betwen King and *Parliament*, and when the *Knights* and *Paunes* have out-plotted the King, & forc'd him into streights, The King must not move beyond the exact square, but must yield himself to be *check-mated*, and the *Royal Game* to be *lost*. You would reduce your Prince unto such difficulties as should be insuperable according to Law; and then having gain'd this advantage upon him, the King must tamely give up his *Head* and his *Crown*, but in no case make Use of one *extraordinary motion* of *Authority* to secure his *Life* and *Monarchy*: If this be the Case of *Princes*, God have mercy upon poor *Kings*, who must be so Tyrannically restrain'd as not to be allowed the privilege of the *Law of Nature*, not to be suffer'd to preserve themselves in extremity by any *extraordinary method* of proceeding; but to be ruin'd by the *junctio* of a Law. And, though under the Obligation of an Oath to protect their Subjects, be yet deny'd the power of doing it. There is no Government upon Earth so well

well constituted, but corruption of time and manners may produce such mischiefs and difficulties, as will be impossible to redress without some new measure of proceeding; and in such a case of necessity, I think the Supream Power may secure it self by some unusual act of Authority, without being thought *despotic* or *absolute*. I believe the Kings of *Israel* were not *absolute*; *Ahab* could not seize upon *Naboth's Property* without his *consent* or *Legal forfeiture*. But put case the *Syrians* had invaded the Land, and so far advanc'd as to besiege the *Royal City* and *Palace*: had it not been lawful in this extremity for the King to have cut down the *Vines*, and turned *Naboth's Vineyard* into a *Garrison*, without or against his *consent*? Suppose there were a mutual Law between both these Kingdoms, that no *English Army* should enter the Bounds of *Scotland* without the *consent* of that *Parliament*, and so vice versa. Now suppose that (which thanks be to God we have no reason to fear) almost all the whole People of *Scotland* should revolt, and crown an *Usurper*, must the King with his *English Army* stand conjur'd up within the Circle of *Tweed*, and lose a whole Kingdom upon a point of *Law*, or out of Complement to a *Statute*? or might not his Majesty in this extremity enter into the Bowels of *Scotland* with a *non obstante*? Thus, if the Age were calm and sober, and allegiance were the general Mode of *England*, and none could represent the People but such who are devout to Church and State; then the King would be safe enough within the Boundaries of Law, and should have no reason to act beyond the Circle of that *Crown-Imperial*, which is already his just Right and Possession; and in my greatest extasie of Loyalty, I will never wish the King more *despotic*, than to be always in the Head of Loyal *Parliaments*: but let us presume, that the greatest part of the Populacy should be so debauch'd by *Republican-Arts*, or *Fanatick-Principles*; that it were absolutely impossible, that a Loyal Parliament should be chosen, but that most of the Members who were to be return'd, should only serve as the Factious *Granadeers*, to make some bold assault upon King and *Monarchy*: would not you grant, that during these unlucky circumstances, *Parliaments* were *impracticable*; and exhaling such Sulphuric Clouds, would only produce *Thunder* and *Tempest*? Remember the Fatal Instance of *Charles the First*, and what

he

he was brought to by the Insolencies of a Factious House of Commons ; and then consider whether under the like difficulties it were not justifiable in the King , rather to lengthen his Scepter half an Inch , than to suffer himself to be shortned by the whole head . Whether it be not lawful for the King in his Supreme Wisdom , rather to exert one unusual Act of Royal Power upon State-Necessity , than to reduce himself and his Leyal Subjects under the absolute and Despotic-Power of a Fanatick Commonwealth , or Usurper ; of whose Tyrannies we have felt too much already .

Indeed , if the abused Countrey-Men could be brought to their right Wits and Senses , and the Gentlemen would increase to full Understanding , and leave the Phanatick naked to his own ill looking Countenance and Interest , then I should think the Faction incon siderable , and the old method of Elections as practicable as ever , but in the mean time , till this Miracle be wrought suppose the King should by his Imperial authority command , that no Papist , or any desperate Phanatick , who by Ecclesiastical Censure or their own perverse Separation stood excommunicate from the Established Church , should have any Votes in the Election of Knights and Burgesses who were to serve in Parliament . Sir , this is the utmost I ever meant by taking up the Imperial Crown , and therefore had you been ingenuous , you should have inserted those words of mine (or else by his Supreme wisdom contrive some more , quiet and safer method of Elections) but this whole expression you have designedly omitted . I am sure this Method may be vindicated by common Reason , and that is a more universal and elder Sanction than common Law . Can any Man in reason expect that those men should be well qualified to establish the Quiet of the Kingdom , who are chosen in Phanatick Hurricanes ? Are these men that Saint the murderers of Charles the First , fit persons to chuse a Council for the Second ? Can the declared Enemies to the Monarchy and Church of England , ever be presumed to chuse those who are friends to either ? Is it reasonable that the inveterate Enemies of the Government should be intrusted with such a power as shall be constantly improv'd to destroy it ?

I know a Loyal or Church-of-England Parliament would keep their Ancient Land-marks , and be thankful to the Throne , for the Favour of the Chair , and not think it the Peoples chiefest Privilege and Business to encroach upon their Prince and his Prerogative :

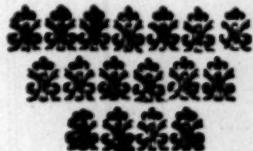
yative : But if we must have *Presbyterians* to represent us, pray let me request you to compile an exact Map of their Dominions ; for it would much tend to the Quiet of the Kingdom, to know the certain Extent and Boundaries of such a House of Commons : for if their Privileges be Infinite, or Unlimited, we are not yet secure from *Arbitrary Power* ; and I should think 500 *Masters* is as much *Despotick Government*, as a Single *Cæsar*. But pray, when you draw this *Map*, do it after the Old Modest Measure of the *English Compas*, and not according to the Tedious Scale of *German Miles*, which makes one *Privilege* as long as *Three*.

And thus I am, Sir, in spight of your Calumnies, an honest *Cavalier*, a sincere Member of the Establish'd Church of *England*, a great Friend to *Honest* and *Loyal Parliaments*, a hearty Lover of my *Prince* and *Country*, and strike at none but the *Pope* and *Fanatick*; and I hope you will not call *Them* the *Basis* of the *Government*.

A SERIOUS

EPISTLE TO HODGE.

By a Person of Quality.



LONDON,

Printed for Henry Brome, at the Gun in St. Paul's
Church-yard, at the West-End, 1680.